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shades.' For this reason I contend that there should be frequent opportunity for interchange of views between trustees and faculties. The ideal way would be for the entire board of trustees to meet the entire Faculty and discuss with it questions of educational policy. Since this does not seem to be practicable, owing to the fact that most trustees are non-residents and very busy men, and that faculties are very large in our great universities, is it not desirable that chosen representatives of faculties should discuss such matters with the trustees? I doubt whether presidents are, as a rule, capable of invariably conveying adequately to the trustees the prevailing views of the faculty and of invariably conveying adequately to the Faculty the views of the trustees."—*J. A. Leighton*.

UNIVERSITY MORALE.—"If members of the governing board use the university corruptly for personal or political gain, if they are dishonest in institutional contracts, if they try to control book adoptions, if they interfere unjustly in the discipline of students so that there is one law for those who have influence and another for those who have not, if they allow churches, or parties, or powerful men to influence faculty appointments and dismissals, if they suppress the freedom of teaching, if in any way they discourage the finest things for which the university exists and encourage the things existing in it which are not so fine, then that university must grow sick. Money will not cure this sickness. More money will make it worse. One hears that all these and other such sins are from time to time committed by governing boards of the universities and colleges including the church colleges. The most scorching denunciation of the dishonesties of a college board which I have ever heard came from a fine old minister who was heartbroken by the doings within the board of his own church college.

"On the other hand, my belief is, that such wrongful acts as I have named are relatively rare. Nearly all the trustees whom I have known or known about, have given a service to their institutions which was most unselfish and high-minded. . . . In this connection I recall the observation of President Mees that no man is fit to be a college professor until he has been a college president. . . . In the house of the Interpreter a man in

an iron cage, who was doubtless a college president, says: 'Once I was a fair professor but now, alas, I am confined in this iron cage.' . . . When a professor, especially one who has kept out of most troubles, except those within his science, is tempted into the presidency, he is likely to discover within himself a hitherto unknown man. He takes the alluring chair with his own noble inaugural still sounding in his ears and there across the desk is a man with a demand. A few minutes later there is another man with another demand. And so on, hour after hour. Every sort of man—high-minded gentleman, greedy, truculent grafter. Every sort of proposal from graft, brazen or subtly concealed, up to the noblest counsel of gentlemen. The erstwhile professor must then and there judge. With whatever common sense, with whatever science, with whatever inspiration from his inaugural or elsewhere, he must decide *what to do* on issues ranging from the coal contract to the constitution of the university curriculum. His ideas must become *idées forcées*. His thinking must become will. Every joint in his harness is tried as it would not be tried on the battlefield. Every weakness will come out. Indecision, cowardice, egotism, selfishness, falsehood, including insincere and deceptive tact—every fault will come out in his decisions, as surely as the faults of a beam come out when it is twisted and crushed in an engineering laboratory. It is no wonder that some presidents are twisted and crushed and presently thrown aside. . . .

"One fact which affects the situation is, that a professor may descend well toward the bottom of the curve in industry, efficiency, and even in important moral qualities, without losing his place. A former president of the Association of University Professors defended this special privilege to me as follows: Judges of the court, said he, are exempt from arrest. This is best on the whole for the administration of justice, even though some bad men profit unjustly by the exemption. In like manner, said he, it is best on the whole that professors should hold their places free of peril and free of the fear of peril even though some individuals take wrongful advantage of this special privilege. I shall not contest this view. I recognize its force. But I would make two remarks: first, it is not the president and board of trustees who suffer by the retention of a bad, incompetent or lazy

professor. It is the students who suffer—they for whom the university chiefly exists. I have known the generations of students through twenty-five years to be sacrificed so that a goodish, weak man should be taken care of.

“. . . William James laments Harvard's failure to take in Thomas Davidson. Davidson was a great scholar, a great genius, a noble spirit with a terrible habit of saying what he thought. He did not fit in. No university took him in. James thought, and I agree, that this was the worse for the universities. William Dean Howells was offered professorships in Harvard, Yale, and Hopkins. He declined all these offers. He said he had no idea what a professor had to do. What a fine thing if he had been invited by some university to do nothing at all except to be in residence and to get acquainted with the advanced students and professors of literature. This would have been a service of inestimable value if only to counteract the deadly doctor-thesis knowledge *about* literature with some glimpse of literature as it is conceived by an artist. I hear that Miami University has invited an artist of distinction to be in residence there this year. Within the coming decade we shall, I believe, have not only a considerable number of research professors, as at present, but also corresponding numbers of men from the great arts with no formal duties and only the duty of bringing the spirit of art within the university. Jordan used to say that the university must be made habitable by scholars. We must do a harder thing. We must make the university habitable by artists. . . .

“Finally, whoever tries to develop high morale in the university must face the fact that neither our universities nor our world of 1920 has a consensus of faith which we can swear by and follow, such as medieval Europe had. Thomas Aquinas, better than anyone else, systematized the medieval consensus and told the universities exactly what to believe and teach on all the concerns of mankind in time and eternity. Such an agreed upon creed and program solidifies society. It develops a close knit almost military morale. . . .”—*W. L. Bryan, University of Indiana, Proceedings of the National Association of State Universities.*